

M-907

CSM

Friday, January 14, 1966

Yesterday, as you know, was Gurdjieff's birthday. Maybe you have forgotten and from now on, don't forget it. I said something about it yesterday in Boston and I don't want to repeat it. But I would like to be quiet for half a minute. And during that time you think and you feel. I don't think you can stay awake for half a minute. Still, the attempt has to be made. Did you ever think that you can communicate - and it is not observe at all - that there is an existence which of course in the first place is not familiar to us but nevertheless logically can be assumed and that if you want to have any kind of contact with anyone who has died and who had without any question the possibility of continuing to live in a different form - whatever that form may be - that then since such an entity is not subject any more to the laws of earth - although it may be subject to different kind of laws and I am quite certain that is true because even His Endlessness is subject to them - so that if one tries to reach such a person you have to be also in a similar state in order to be on the level where you can communicate. From a lower level you cannot communicate with a level above you - from a higher level you can with a lower level. When the levels are equal there is a possibility - it is not a certainty. And the attempt in trying to think and feel and then at such a time to be present to yourself in your attitude physically might create then a certain unity, an entity, of which you - that is, whatever there is of you as I - could become aware. When that awareness is there and your I as it were (functions) - the totality

of yourself for a little while at least is free from certain laws of earth and one of the laws is that you are free from time. And it is for that reason that there is a possibility of communicating with someone who according to our notions of time on earth is timeless. This is the continuation of a life of Gurdjieff when a person has worked that then that remains in existence and if one then during that short period tries to be sufficiently open to be one - you see, it is not a concentration - it is to be open to become one. As if one submits to the possibilities of a higher form of living and that in that particular state - that what one is usually on earth becomes at least partly dissolved and because of that will rise to a higher level and one hopes then that at such a time a certain form of communication can be established. I would almost say there is nothing new that one could tell him, but there is a possibility that that what exists of Gurdjieff can tell us something. And it is these kind of thoughts and these kind of feelings that have to do with real life and to the extent that we understand what is real life - to that what is within oneself as oneself believes or hopes or perhaps realizes a certain essential essence which there must be in order to have that form of relationship that then (that of us can be fed). It is a form of celebration and a form of memorial, a memory in which we then when we are quiet for a little while have a chance to be affected. (silence)

You see we call it Gurdjieff's day because it happens to be the day belonging to him and we are the only ones then who know about

that and at such a time we don't want to know about anything else. Any other day you can think about anything else you wish; today is his day or rather yesterday was his day and we had no meeting together so for that reason we think about it now. To Gurdjieff's soul.

-----

You see, what are we really trying to do. Because that must be many times in our minds. We live our daily life the way we usually have lived it and every once in a while you think about work. And how much at that time does it (shame) you. Or do you come then back to something that you say I'm sorry I don't live the way I ought to live. Or are you still satisfied with what you see or are you too busy. Don't you want to spend the time even to think about it but just keep on going. And you have all kind of excuses for it to keep on going because that is the requirement of earth - the requirement of our society - the requirement of being together with a lot of other people - whatever the relationships are with such people - they demand it - and they demand constantly from us something so that we belong - so that we are not too (strange) to them that they won't criticize us and that we follow whatever we think we can do either in the line of least resistance or something that we feel is important - we want to accomplish and we spend the time and the energy on that, maybe at ~~certain~~times sacrifice certain things for it in order to gain

a certain level, a certain understanding, a certain wish of knowledge. Do we actually get it. This is quite a fundamental question of course because we are so engaged in life and do we reach what we set out to do. You know if we are young of course we have expectations - we believe that certain things can be done. We have all kind of hopes for it. And gradually certain other things start to appear which you have not considered before or for some reason or other we don't know how to meet such conditions and when we change ourselves other people change - the relationships change - it is not at all the way it was supposed to be. In the beginning it looked this way - now it is something else and we look for excuses - why is it that such and such a thing has happened. If we only could understand that that exactly is life the way it is - that it cannot be different - that each one of us will have the share of that particular possibility in life to live many possibilities and some are pleasant and some are not pleasant at all. And that we as we are have no means of looking ahead sufficiently to understand what is going to happen - that not even on the basis of mechanicality - of considering ourselves a machine, we cannot as yet predict what we will be tomorrow morning because too many other factors influence us - we don't know how we are going to sleep - with what kind of a thought we'll wake up - what kind of association will arise in us and start certain things going and here we are completely at a loss and this realization of being at a loss - if you're honest you know it because you try your best, there's no doubt - you wish for at times the best thing in the world and still it doesn't come off.

What are these conditions that have been created on earth. Apparently it belongs to that because we constantly dream about the possibility that it wouldn't have to be like that and that it ought to be all the time sunshine and no rain and no snow and no wind. And still it happens time and time again we see it. In the seasonal changes in winter and in summer or even in the tropics it's not always the same a dry or a wet season. And we ourselves are not the same day after day we change - we change within one hour - within two minutes. We are different and we live at times different kinds of possibilities for us and even then that is all kind of possibilities that we don't know. What is really wrong. Why is it that we don't know. Why is it that you cannot predict certain things. Why is it that we even don't know our feeling and which way it's going to go and what triggers it off in one direction or another and how is it when it once gets started that we lose control. These are the states of unconsciousness - the state of no one being home - that not even with the feeling which you have a little bit and a wish which we sometimes can fervently bring ~~on~~ together and concentrate on that what we really would like in our lives - that we say it is possible, it is not unreasonable - it ought to be possible for me and then something accidental happens and all of a sudden we are at a loss and we don't know what it is - why these accidents - why aren't we taught what the (law's) about and what to expect and what, when we consider ourselves as a machine and even are willing to acknowledge it, that we don't know that that machine is going to falter at a certain

time or will go in one direction or another or that the velocity is not controlled or that some sand gets in between the gasoline and the oil and then it wears off too fast or that we ourselves don't know how to regulate our lives so that we are all the time at the expense of our emotional energy and wearing it out and not - again and again - not knowing. The more one thinks about this - about the illogicality of that kind of life the more you look around and you see in people what they have done for which they you might say are responsible but even the stupidity that they don't want to listen and they don't know because how could they know what is right and what is wrong - why should they even take the advice of someone who might be a little bit older or maturer - it has to go through them and all of us have to live that by experience until we finally discover and sometimes when we have discovered it may be a little bit too late or rather that the responsibility that has been incurred we have to remain responsible for it and who is to blame. We can say God - to blame because of something that apparently ( ) all wise and all seeing must have created. Did he create Beezlebub. Did he create the devil. Did he create our so called bad habits. Did he create certain civilizations. What are we doing. What are we doing on earth. What are we as human beings living. Here ~~we~~ we go again. Tomorrow - the day after - a week. How will we stand. What do we do. When will we come to ourselves. At what time. And then, do we ~~really~~ know what to do. You see this kind of life that we should really search for - that kind of insight -

that kind of knowledge - and we will have to begin with the little things that we can do within our means. Maybe not very much but it has to be done and we forget. I want to remind you all the time that you forget. It is not your fault that you are stupid or unconscious. You can't help it because that is the condition of earth - because you breathe it in - you live it - you are affected by it. This is identification. That is why identification is the worst enemy. And we have been taught all the time to identify. And it has even been considered a virtue because we are so called all there with that and all in that what we are doing. It is heroic even. If we can see that - that that is our worst enemy - that all our thoughts and feelings are constantly fed by identification because we see and we feel - we are in contact - we associate with things outside - we take them in - the images appear in us, we digest them, they become part of us and then as memories we still live with them associatively and we cannot get rid of them and that is the kind of food that our minds and our feeling centers wish. You see, identification is not just an ordinary thing that happens once in a while - it happens all the time. And this is the cause of the state of our unconscious. Now how to overcome it - we try as you know in the objective sense to become non identified - to become impartial. Of course it means the separation of certain things within one that I start by saying if I only (meet) or will not feel that then I can observe. Of course it is true. If I could be cold blooded almost about it by simply accepting that what is as me but I am also affected by the ordinary functions



of my sense organs and that produces in me this identification - ultimately a love or a respect for myself - my body, what it can do - my mind, how clever it is - my feelings, how I can create. And this is our worst enemy. This is constantly where we are and because of that we do what we are doing and we cannot get rid of them. You see it is so necessary to see this and to think about it and even if you want to meditate about it and even if you constantly want to have that kind of an idea in front of you even then you can't get rid of it - you wake up with it you go to bed with it - all the time, in your daily life, whenever you have your eyes open - ~~all~~ the whole idea of alertness is exactly identification - with yourself, with your qualities, also with your habits, with your own characteristics - and whatever you think you are. Not identify - to kill that. It's impossible. Don't go against it. You have no means of going against it. You have to reduce it by means of something that is stronger and has more value. You have to put something next to it. That something that has that value that you believe it should have if you understood it correctly - that value that belongs to a different level of being - the value of your I - the value of the planets or the sun - the value of His Endlessness - the value of Gurdjieff - the value of the ideas - the value of objectivity. If that is not there you will turn around in circles constantly with identification. There will not be any chance whatsoever to get ~~x~~ out of it. If one comes to that kind of a realization you know God-damned well that you must work. But you don't work because you don't realize it how constantly you are identified with it, you are one with



that what you see of yourself and you cannot (cut) it out because your life depends on it. This is the terrible thing that we have been taught that our life would stop if we non identified. And as far as earth is concerned, it will stop because we are dependent on that kind of an impression through sense organs. I say it's the worst enemy because it happens to be unconscious - it can become the best friend if we are conscious. It is just a matter then of a certain kind of control that one says to oneself, here is I - now that what is taking place as ordinary sense organs and perceptions - that that I now wish to ~~pr~~ purify and I purify it by means of putting next to it something that has more value and value it, I would use the word overshadow it - that is, gradually affect it - but it's a question of light which forces darkness to go away. The value of that form of higher level of being if one understands how to produce it even if it is only for one moment and even if totally it is a very small quantity but the character of it is essentially worth more and that (presence) will help to undo this identification with everything of this world, everything around us, everything inside of us. It takes place in oneself, it takes place inside of one, it takes place when you reduce your living, (reduce) your identification, (reduce) your functionings, your mind and your feeling center. When you reduce it and become quiet and when in that quietness you can relax your body and then try to be present, that is, try to be there at that low level of associative thoughts, at that low level of identification - then there is a chance. When you

think of work, when work happens to come in your mind, the ideas and the thoughts - take them then - don't wait. You may hope for having many of such reminders. Maybe you will. Maybe if you associate with the ideas they come more and more. There's no question about it. There will be times ~~when~~ that you can have many moments in one hour of being reminded of your task - because it becomes a task when you once realize how terrible the situation is. Ashiata Shiemash should not have lived for nothing. There is an aim in that life - an aim in the ideas even if you don't believe that he ever existed and it was just a fictional character that Gurdjieff created. What difference does it make. You can consider it as if reality for you because that is the aim - first to see the terror and then to realize that our ordinary functioning - love, hope and charity - do not help because they are based on identification with ourselves. There is only that what is - I call it now God-like-of that what belongs to another kind of world - a world with that kind of - we use that word objectivity - it is almost done to death because what does it mean - it means to come to yourself in that kind of quietness and then every day if you possibly can - go - don't think, don't feel, don't pay attention to it, but be. When you are at that time in silence and relaxation you will be able to hear - to hear that voice, that conscience speaking. That relationship which you then can make because the expression of this unity, the (empathy) within one has a quality of wishing to become free. And that means (a link) away from earth towards another level

higher than where we are ~~x~~ and the establishment of that relationship will cause with one, in your magnetic center, you start that center to vibrate. The movement of that center as a dynamic force because nothing will happen in a static condition. The dynamic force which is partly the result of a fervent wish to make an effort will make this magnetic center in its vibration start to rotate and extend and extend further and further describing a spiral. Afterwards, if you understand it well enough, you will see the spiral is not limited to one plane but ~~xxxx~~ ~~x~~ it starts to turn and turn changing planes until finally there is a sphere. This is the sphere of life. It is the universe, as we conceive it. Try to fight your identification. Try to understand its place. Try to see that that is really the cause of all evil and then wake up.

-----

How can one keep ones feet on the ground when the motivation is an emotional one. It's very difficult because an emotion implies that you are ~~x~~ lighter. The emotion is above the (feet). It also is in quality different from physical activity. It's a rate of vibration we call it, as if something actually vibrates within one. Many times it's linked up with air, with breathing. It has a kind of quality of air which is different from a quality of ordinary food and then the feet have to do with the physical existence and of course in touch with earth. With the emotions we are just a little bit away from earth but we are still in the

atmosphere of it. This of course is the difference between a man and those animals that crawl. Their feeling center, whatever there is developed, is much closer to earth and is much more affected by it and it does not give them the chance to really do something about it even if they wished, besides the fact I believe that they have no knowledge - not enough and only an instinct which doesn't help them because they cannot reconstruct (enough). Also their memory although it may be developed in many instances it is not sufficient to associate. Man has all these different attributes and of course he can be helped by his mind because that can set things in a right way in a certain perspective and also in a certain relationship but whenever the mind has anything to do with the feelings (it carries away from it.) And the feeling doesn't want to have things formulated. A feeling wants to have it as vibration only - it does not wish to have it crystalized. So the only way by which a feeling can be reached is by the fluidity of the mind. When the mind is fluid, at least it is not crystalized but it is not as yet enough to communicate with (feeling). When a mind wants to talk, that is have any relationship with the feeling, it has to become very light. When we have light thoughts - not superficial - but light in etheriality - light because something can be introduced that has already a much lighter quality than earth and is quite opposite to that what the (feet) will produce. The mind can, for instance, by saying I in a certain way, create because of this way of saying it a feeling. The am never can do that. The am as it were is related

to that what is in ones chest and the (feet). But the I is related between that what is ones mind and ones heart. And that is why if it is linked up with breathing that at the time when I say I and inhale, I inhale a quality of material which is light, which can serve as food, and which need not be of the earth. That is why I inhale and I connect that with I as a quality towards which my mind would like to strive and with which my mind wishes to become identified and this time in the real sense of the word because of its higher quality or density or essentiality. When it is am, that what vibrates in ones chest - fortunately, as an am in English it's a little easier - the French would have to say je suis. The suis does not lend itself so easily to the am-ness because the am can make your chest vibrate down to your feet. And it becomes then an anchor with which your body is linked up with earth but at the same time the vibration remembers the I. This takes place at the moment when inhalation changes to exhalation. And that is why that moment is so important. And one should not hurry. One should give an inhalation sufficiently the chance to take in whatever is taken in with breathing and then as it were when it is not filling the lungs or even down to the midriff any longer that then for one moment there is a possibility of a distribution of that material - I say now etherial - air like material - over the totality of the body and that then with exhalation that what has become now substituted by means of the higher quality of the air is then together with ordinary carbon dioxide exhaled, that is, dismissed. It has

lost its value. The value that it has lost comes from your (feet). That is that quality which is of no further use when there is something else that can sustain one. That is this kind of an exercise one becomes as it were part of a little higher level of being than even the atmosphere can give when you link up with it and also it is a process of getting rid of that what is heavy. Lightness in work means freedom from force. One must not in work force oneself, concentrate or focus, but one must on the other hand become passive to that what is of a higher quality which then will function as a positive force force on oneself and this is expressed by the term porosity. One must make ones mind porous to be able to expand and in that expansion taking in qualities of a different kind - etherial - from outside or those that are already inside as it were united or collected together in ones mind so as then to establish in the saying of I the relationship with that what is ones heart. It is this process that can take place when one inhales has much more in it than just this but the simplicity of it indicates immediately that I must have towards work such freedom from my ordinary existence on earth and the usualness of considering it so God-damned seriously that I must have a faith that I'm I say happy, that is an openness towards, a joy of living, a thankfulness of being alive, an openness towards that what I expect as it were from life to give me and it is this kind of aspiration that will help me to go higher than what I am now. I wish constantly to go away from earth. This is why I want freedom. This is the

aspiration in my mind that will help me to make things light and then when the relationship in I is established with that what is my heart, my heart receives a different form of that same aspiration. This time, it's turned inward and it's called inspiration. That produces the real wish to continue to live. You see then life has that value that I don't want it to stop. And I also know that as long as it is within ones body and I keep my body in good shape that then that what is alive has a chance to develop further. You see on this whole process of I am, the process of inhalation and exhalation, it has to do with the possibility of a growth of Kesdjanian body and the anchorage first in ones feet and the lifting up by means of the mind concentrates, that is, is (resolved) in the possibility of growth of Kesdjan in accordance with the sol la si and that's why the sol in that is aspiration and the la is inspiration and the si do as I've said many times is exactly that silence of total relaxation. You see at the si do of Kesdjan one has to realize that all influences of the body should be eliminated. Otherwise the si do of Kesdjan will never be free. If there is still the slightest adherence to that what is physically let's say desirous even of making itself known it will affect my feeling and it will affect my emotion. When that kind of freedom can be reached, that is, whenever there is a (mount) of that what keeps me in my feet on earth is drawn up by means of the exhalation process I become then as if I walk on what I have taken in as air. You see it's an interesting process how one by means then of breathing can be reminded. But it has to be that kind of



breathing that is controlled by ones I because if that isn't there, if the breathing is only left to the body and the mind as it is at the present time will not do you very much good. It will give you a feeling of exhilaration but it will not give you ~~good~~ food for growth. All it will do is to help you to become a little bit more alert. It will not help you to wake up. If inhalation and exhalation in accordance with what I have now said with the exclaiming of certain ~~xx~~ words which function at that time like a mantra the I and the amness then it is possible that out of this quantity of air functioning in the way it does within the body that then Kesdjan grows because of aspiration, inspiration and silence. It is sometimes difficult to understand this. Immediately when one thinks about it the mind starts to have phantasies. It imagines all kind of possibilities because it has really in itself when it is once started off by means of such a feeling the mind is then willing to go along because it has recognized the one possibility of an exchange between that and ones heart. And it will continue on that road and then it goes the wrong way. Because the mind is not capable of sustaining the level of being which then exists in ones heart. A long time will be necessary but the parallelism of as you know the sol la si and the do re mi of intellect will help each other. It has to come from Kesdjan and it goes over into the do re mi of intellect and although the do is representing only the abc, re and mi represent certain special ways of the usage of conscious efforts, not as yet in the sense of creation of something that will help one

and then it could become conscious labor but the consciousness that can be used when once there is that kind of an insight, a realization of the necessity of being awake or the necessity of impartiality also the understanding of the moment, then one dares on that kind of a basis to return to earth. It is as if one is then lifted and returned, lifted and returned. But one remains during that period as in breathing, inhaling and exhaling, one is then in that conscious state objective and returning to earth to participate going from the periphery to the center and returning from the center to the periphery. This is the pulsation of life. This is the way it can be established in a similar rhythm as breathing can be established in a certain rhythm and now when one understands that life can be connected with that it will give in the breathing exercise a perspective of really wishing to wake up and participate not only to wake up but to return to earth and then fulfill one's duty on earth as if in exhalation one returns to earth by means of one's feet. When you remember this, when you walk, when you will breathe and you will try it, and then when you are light and your walk can indicate this when your steps can become springy. I mean by that when you lift them up as if there is real vitality and that you lift from one foot to the other as if almost you dance but it is not a dance, it is just a ~~guy~~ rhythm of a little bit away from earth but you are happy. This posture of walking as if on air of course, walking with the ball of your foot pushing it each time just a little bit more (intently) forward and then when the other foot comes

on the ground it sinks in (     ) the ball of your foot is flat  
Try this sometime when you have your shoes off and also when  
you have your socks or your stockings off and walk on the floor  
and walk that way slowly. If you want to increase this parti-  
cular posture, you can stretch out your hands, your arms sideways  
and walk then as ~~if~~ if they are wings and then if you really  
want to have the complete posture you lift up your head. And  
as you breath you then with your head look forward in space.  
This is the way an angel walks although an angel need not be  
conscious. I hope you can walk with springy feet.